



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

expected in such a book, yet we could have hoped for a better handling of the voluminous material than we have here.

Christian epigraphy, with nearly 200 pages, comprises the last division. It opens with a careful introduction on the Roman name, with a study of the names of slaves and freedmen, and in the next two chapters gives the criteria for assigning dates to epitaphs. The writer then goes on to discuss variants from the ordinary epigraphic forms, the Damasene inscriptions, those having historical and dogmatic importance, and finally those which bear on the subject of the orders of the ecclesiastical hierarchy. The work is well done, and is by far the most convenient and accessible treatment of a somewhat obscure but most important subject. Nothing short of the two great volumes of de Rossi equals it, and much new material has appeared since the publication of the first part of the *Inscriptiones Christianæ Urbis Romæ*.

A short biography and a list of the author's publications follow, and an exceptionally full and good index completes the work.

While it cannot be said that this book is a contribution of new materials or treatment to the various subjects discussed in it, it is a convenient manual for students. It is unfortunately marred throughout by a lack of scientific criticism of sources and by looseness of statement. It is perhaps of unusual interest as showing the type of instruction which has been afforded to the pupils of the Propaganda in Rome, and, if not all that could be desired, will probably compare favorably with most text-books—and perhaps courses of lectures—on the general subject.

One cannot read the very warm and almost tender preface and introduction without feeling that the author must have been a very lovable and a deeply religious man. And the lectures themselves show a loving regard for the subjects treated, which, even if it may occasionally blind the critical insight, wins our hearty admiration and sympathy.

WM. WARNER BISHOP.

ROME, ITALY.

THE POST-APOSTOLIC AGE. By LUCIUS WATERMAN, D.D. With an Introduction by Bishop Henry Codman Potter, D.D., LL.D. (= Vol. II of "Ten Epochs of Church History," edited by John Fulton.) New York: Charles Scribner's Sons, 1898. Pp. xviii + 1505. \$2.

THE establishment of the historic episcopate is the definite end that Dr. Waterman has in view from the beginning. The author's

interest is conspicuous in the preface, in all the intervening pages, and in the conclusion. Evidently he is not fully conscious of how firmly he is set for the maintenance of his thesis.

Bishop Potter finds the book very much to his liking, and in his introduction says: "An element in the present situation which makes such a work as this a timely one is the emancipation of scholarship from the domination of mere ecclesiasticism." We must not, therefore, imagine that we are about to read a history. We are rather to read another contribution to one side of a question that has divided earnest and able scholars for many centuries. Having made up our minds, then, that we are to hear an advocate who will do the best that in him lies for his side, we shall be much interested. Dr. Waterman is entirely sincere, genial, persuasive, and fair—remembering always that he is an advocate. Now, the one who wants a good, popular presentation of the Episcopalian side of the question will find satisfaction in this volume. And what large-minded Christian today does not want to know the best arguments that all communions have to offer for their existence?

The book closes with the following sentences: "Yet, whatever the faults, the failures, the mistakes of the church of Christ may be, it is always his mystical body here on earth, deeply one with the Savior himself, one with the great church of the heavenly paradise, and instinct with the heavenly life, which is the leaven that changes the character of the world. The more the believer studies the history of that wonderful church, even in its worst days, the more reason he will have to be thankful for the coming into this world's low life of Jesus Christ who *is* our life."

In literary style and cogency of argument this book will suffer by comparison with Allen's *Christian Institutions* and Bright's *Some Aspects of Primitive Church Life*, both of which are written from the same point of view as *The Post-Apostolic Age*. J. W. MONCRIEF.

THE UNIVERSITY OF CHICAGO.

SOME ASPECTS OF PRIMITIVE CHURCH LIFE. By WILLIAM BRIGHT, D.D. London, New York, and Bombay: Longmans, Green & Co., 1898. Pp. vii + 268. \$1.75.

DR. BRIGHT is Regius professor of ecclesiastical history in Oxford, and the five addresses contained in this volume were originally delivered at a "summer meeting of clergy." A history of the primitive